
BROTHERHOOD AND MINISTRY

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1. BROTHERHOOD VOCATION

1.1. Theological perspective

"The vocation of brotherhood evolves from consecration, conferred by baptism and confirmation, in which one lives integrally the Christian values of God's people to become holy, and is called by God the Father for the salvation of the world. One takes part in Christ's mission, as the Prophet, the Priest and the Shepherd and, consequently, becomes a part of the Church's mission in proclaiming the gospel and witnessing to it."

One is made Christian by committing oneself to the promises that are included in baptism. By keeping these promises, one deepens his relationship to Christ, who is the model for any human project. By Confirmation one gets strength to persevere in faith.

The common vocation of all Christians to holiness, becomes more radical and exemplary in the choice of religious life: it is the perfect communion with the Lord.

It is more radical because it implies renouncing any other dimension that does not set God at the center; it is more exemplary because it shows the basic orientation of values both human and spiritual and, at the same time, it engages in a full-time witness.

The elements of discipleship are: participation in Christ's mission, as the King, the Prophet and the Priest.

By the King's ministry, one affirms Christ's supremacy on earthly realities, inspired by His word and attitude;

By the Prophet's ministry, one proclaims the Good News both by words and deeds;

By the Priestly ministry, one sanctifies and consecrates all the dimensions of human experience.

The religious brother radicalises Christ's mission. He is made free from ministerial and sacramental ministries to live a deeper intimacy with Christ, the sole reason of discipleship. By his choice of life as a brother, one affirms the supremacy of the One who calls him to both pastoral activities and ministry. Indeed, the brother responds to God's loving initiative by clinging to Him, renouncing affection, possession and independence. One does so knowing: he will not get honors or fame for his duties, but only a greater Love.

"The male lay religious life as a brother constitutes a state, complete in itself, in the profession of the evangelical counsels. Therefore, the Council, in approval, confirms members to their vocation of religious life".

The vocation to religious life as brother is an answer to God's call. It nourishes human elements in which God shows His salvation. The Grace of the Spirit strengthens the call; the human gifts shape its implementation, by making one capable of different ministerial options in the context of call (to Religious Life) and of the charism (the one of the Order or Congregation one belongs to).

"Through the charism, even the simplest, the faithful receive the right and the duty to practise them for the good of humankind and the uplifting of the Church, both within the Church and in the world...."

1.2. Ecclesiological perspective

The choice of being a religious as a brother witnesses and values, *"the awareness of the common dignity of all as God's sons and Christ's brothers, of common responsibility toward the implementation of His Mystic Body..."*.

The vocation to brotherhood is democratic. It reinforces the awareness that the linkage among human beings is the commonness of being sons and daughters of the same Father. One who is called realizes his brotherhood with humankind: he takes parts in its joys and sufferings.

By sharing the day-to-day life of all human beings, the religious brother becomes aware of life's fragmentation, frailty and precariousness. The religious brother offers ever-new responses to the quest of human beings by solidarity and fraternity. In doing so, the religious brother builds up the Church, a place for listening and welcoming, and a sign of God's Kingdom.

The vocation of the religious as a Brother puts him at the heart of the Church and sets him at the complete service of her mission.

The service of uplifting the Church explains the relationship between the religiosity of his vocation and his state as a lay. The religious brother does not spend his time "doing something". The concern of religious life toward earthly things passes through the daily and hidden service of the religious brother. Brothers take the duty of reminding people of the concrete aspect of

service rendered to human beings; brothers renew God's covenant of love with His creatures by nurturing health and salvation. Being a good nurse, physician, social worker, counsellor are means of putting one in contact with human beings and their needs, allowing him to infuse ever lasting salvation. *"He (the Brother) brings to any pastoral activity, the qualities that make him, in a special way, a witness of God's Kingdom in the world"*.

1.3. Brotherhood and religious life

The religious brother lives in a community that is a sign of religious life; brotherhood satisfies the essential requirements of religious life:

- living the mission
- living life in community
- living the evangelical counsels.

Brotherhood is not only a vocation but also an implementation of religious life.

The religious brother fulfils the goals of religious life by intimacy with God and service to humankind, through a variety of services. The religious brother does not live with antagonism towards the religious priest. Through a variety of services, he accepts the challenge of a common life aimed at a common mission.

The distinction between brother and priest vocations ceases to be in the context of communion or koinonia. Being religious priest or brother is but two faces of the same reality whose aim is the salvation and the witness to God's Kingdom. Brotherhood or priesthood are not a minus or a plus within the framework of religious life (even if the observations of Bro. J. C. Bermejo at the eve of the meeting of the General Consulta and the provincial Superiors – Manila, 1994 remain valid and updated). Both manifest and implement in different ways the religious life, such as to fulfil a variety of services and tasks.

Brotherhood has to be seen within the context of Religious life: in it, the brother implements the call to discipleship through his own natural gifts and talents.

Life in common, therefore, becomes the space of shared ministries so that *"in a religious community there aren't areas or tasks that exclusively pertain to brothers or fathers, with the sole exception of those ministries that are specifically priestly or lay ones"*.

In the religious life, a brother witnesses the evangelical dimension of diakonia. Through diakonia, a brother witnesses his faith, it becomes a sign of the approaching Kingdom and spreads it through concrete activities.

2. CHARISMATIC INSPIRATION (the content of Camillian life)

2.1. The example of St. Camillus

St. Camillus is a witness of God's merciful love. He himself experienced it, through different gifts of which he was given. God made of Camillus a more comprehensive revelation of His love; furthermore, God has revealed Himself as the One who allows peace among the controversial human experiences and turns them toward salvation.

Camillus felt such Love. It reshaped his life. It is from the experience of Love that Camillus could understand and lived a gift (charism) that engaged him in the hardest and most demanding service to the end.

"The charity towards the sick in Camillus reaches such heights, that it may be understood and explained as a fruit of a special charism of the Spirit, that changed him; his mentality, taste and orientations in life". (The diakonia of the Camillian Order – p. 19)

Tired of the experiences of life, suffering himself with chronic illness, Camillus saw in the sick and the health system of his time, a place where he could actualize the call to which he was attracted. In doing so, he drew inspiration from his human motivation and the faith to see Christ in the sick and suffering. The care of the sick, for him, was worship to God himself.

"The Holy Spirit worked in Camillus a new mentality, and a vision of faith for the sick and the hospital, such that the sick received both a human dimension and a Christ-like dimension in their care." (p. 22).

The care toward the sick expressed a renewed relationship between Camillus and the Crucified Christ, taking on human experiences, even the extreme ones, like the unexplainable suffering and death. At the same time, he witnessed Christian solidarity toward those whom society rejected. He became a sign of hope, making suffering more bearable. The Christological and Ecclesiological elements cannot be separated in Camillus' ministry. Poorly educated, Camillus could show his spirit and charism in the documents of the Order.

In the *"Rules of the Company of the Servants of the Sick"*, Camillus identifies the ways to care for the sick. This defines the modus operandi of the Servants of the Sick, not only with regard to the duties but even to the spirit and motivations.

The sick are at the core of one's life and of the community as well. Serving the sick is an act of worship. The community sets its timetable without detriment to the care of the sick and, rather, making more time and space for them.

The service is rendered through a new way, Charity: is a gift to care for the sick, while affirming their centrality and sanctity. Charity is *"a work expressed through attentive, motherly, foreseeing, joyful, untiring, respectful, healing service"* (p. 28).

In the various issues of the *"Formula of Life"*, aimed to specify the goals of the new Order, there are some important elements for our dialogue.

The community is kept united by service to the sick. Without it, the community hasn't any reason to be and religious life as Camillians becomes meaningless. The care of the sick is demanding and is a defining task that is practised under the obligation of a vow. One joins the Company of the Ministers of the Sick only to serve the sick; the core reason of Camillian religious life.

"The commitment taken with a vow.... Unites the three essential and traditional vows of poverty, chastity and obedience, common to all the religious, a specific and essential obligation of the 'ministry to the sick' or 'the care of the poor sick'" (p. 138).

Care to the sick is understood as care to human beings in their wholeness. Human beings are body, mind and soul. As time passed, Camillus realised the wholeness of human beings. Camillus does not give up calling his followers to holistic care: he reminds them that joining the Company involves *"the care to the poor sick, even plague-stricken in both spiritual and physical needs"* (p. 142).

2.1. The charism in the Foundation Texts

2.2.1. "Illius qui pro Gregis" – Pope Gregorius XIV

The document is considered as the *"Magna Charta"* (Main Document) of the Order. In it, the aim and objective of the Order is defined as the care of the sick, in the wholeness of their being and through a variety of services. The care of the sick is part of community activities; through them, the community fulfils its unity.

"From the Documents, we draw the following features of the new Order:

- the service professed through a vow reaches the wholeness of the sick in all his needs; physical and spiritual;
- the service engages all, with no distinction. The role of brothers and fathers is not clearly defined;
- the care aims for salvation of souls, reached through spiritual and physical care;
- the care is given by an Order of Regular Clergy (priestly Order), in which, the laity is essential to the same;
- the caregiver works in service to the sick in prisons and at home as well" (p. 90).

2.2.2. "Superna Dispositione" – Pope Clement VIII

The document aims to clear some controversies that provoke tensions and misunderstandings among the members. The document draws the line between the charismatic and the institutional.

• Goals of the Order

The Order's presence in the Church comes from service. It fulfils the work of mercy, both physical and spiritual, having as an objective the total care of the sick; wherever the sick person is, especially in hospital wards, in prisons and in homes; in the unity among the religious priests and brothers who, through different ministries, aim to care for the sick.

• The fourth vow

It is an expectation for membership in the Order. It does not add to the traditional three, but integrates them defining their orientation and goals. The Order is founded on them and defines the nature of the order. The fourth vow is a common task for all members to fulfil and practise the spirit of the Order. It fulfils communion and breaks barriers that the different ministries could build up. Finally, it defines the extent of the commitment toward the sick; that is an untiring, restless and fearless charity.

- Brothers and Fathers

The document, forced by growing tensions within the Order, clarifies and defines the specific duties of brothers and Fathers. It hints to a distancing between Fathers and Brothers that was not realised earlier.

Nevertheless, when it comes to different roles and competencies, they are to be understood in view of a total service to the human being so not to change the core of the order.

"The specificity of the roles must not diminish the psychosomatic reality of the sick to whom the religious, for the profession of the fourth vow, has a total commitment. Even in new situations, the basic principle of the total care of the needs of the sick cannot be renounced" (p. 109).

3. CAMILLIAN MINISTRY

3.1. Holistic understanding of health

The object of the charism given to Camillus remains unchanged over centuries. Nevertheless, its implementation, its priorities and requirements, the ways to perform it are subjected to time, circumstances and cultures.

Even at the time of Camillus, the wholeness of the human being was clear: the care was for both the physical and spiritual needs.

In the course of time this vision grew. The human person is the unity of various dimensions. The human being is body, mind and soul. It is individual but also a part of society. The various dimensions, of wholeness and human fulfilment, define the health of every human being. Health is the harmonic development of various needs related to the biological engine, to the souls' pulsing, to the transcendent needs and to the need for a social life. At the same time, there is a deeper awareness on the impact of the environment on health and well being.

As of now, the definition of health is comprehensive: being healthy demands various factors that are not necessarily health related.

It is difficult to think about health as something owned. It is a continuous swing in search of stability and balance. Health is a dynamic dimension of human life; a dimension that opens new possibilities. In itself, health is creative and open to innovation in quest of a more complete quality of life and of well being.

The same can be said about an ailment that cannot be defined in known parameters. There is no ailment that has the same impact on two people, even if they are identical (twins born from the same egg).

Ailment cannot be defined only as lack of perfection of the human body or, in certain cases, induced by psychological reasons. Only in a partial way the concept of limitation/lacking can help to understand ailment. If not, the concept of health, and its opposite – the ailment, would be mechanical; and the actions to take, and the roles of healer, would be easily defined.

As of now, it is difficult to both define health and ailment. It is difficult to define roles in the health care system. The human sciences and the development of medical science into many branches does not help to give a specific definition. Finally, the topic becomes more complex if one wants to reach an understanding that applies to all countries and cultures. In fact, it

seems impossible to think that the extent of needs, and the idea of health and ailment, could have the same realization in a highly industrialised Country and in another Country whose basic needs remain unresolved.

Nevertheless, an attempt to understand health is needed. It will help to take different positions within the charismatic perspective of service.

Health could be defined as the best possible balance within an ever-changing situation. The concept lies with the idea that each individual is given a chance to find stability and peace within oneself. Other definitions are subject to uncontrollable changes in external parameters, i.e. the biological degrade, the influence of physical-chemical agents, moods, experiences, choices depending on others etc..

Such a concept of health is dynamic. Upward (quest for transcendence) and downward (quest for preservation). It hasn't any precise aim. It doesn't look to remove natural limits. It enjoys serenity.

It does fulfil through specific health providers (nurse, physician, surgeon, social worker, counsellor etc.) but all, at the same time, are needed and sometimes unnecessary. Everybody is given a chance to be a healer provided one has the common sense to understand when the time comes to call the professional in for help.

Camillus taught his followers the golden rule of loving the sick. Love helps build up unity through diversity; healing the body through the soul's serenity; searching for peace to bear suffering; personalising intervention, respect for human dignity; holistically opposing a static and mechanic vision of mankind.

3.2. The Constitutions

The Constitutions of the Ministers of the Sick devote Chapter n° 3 to the ministry. From paragraph n° 42 up to paragraph n° 60, is shown the spirit through which the Camillian religious fulfils the scope of religious life.

- The Chapter enlists activities that rarely have contact with the world of health and disease. Hence, showing that the concept of health and ailment is ample and involves individuals and society;
- The Chapter avoids attributing roles specifically to religious priests or brothers. It does not specify what pertains to one or to the other avoiding the dualism: body equals competence of the brother and soul equals competence of father. Ministry is the responsibility of each religious for the sole reason of the profession of the four vows, for living in community and for living the Camillian charism.
- The Chapter includes as an aim of ministry the care of those who do not have Christian faith. Ministry is first of all the encounter of human beings wherever they are, not just a service to a specific, determined religious community. The ministry deriving from Ordination acts on behalf of the Christian community, while service to people of different faith opens toward a more respectful, welcoming and listening ministry;
- The Chapter reinforces the sacred expressions and gestures of communion and solidarity. Ministry is nothing else but the therapeutic attitude of Christ who responded deeply to his friends' feelings;
- The Chapter shows that the goal of ministry is complete service to people, in a variety of dimensions. It hints at the need of specific training to reach

out to any human being and his various needs. Diversifying ministry depends on individual talents and on a variety of needs;

- The Chapter highlights the activities aiming to structural change, to humanisation of the health system; the political commitment for some of the ways to build up a healthy world;
- The Chapter shows that the search for newer ministries passes through a communitarian reflection and appraisal. Ministry is a fruit of a community and grows into a variety of services. The community makes them its own and entrusts them to the confreres;
- Finally, the ministry comes through a service performed "with all the diligence and charity, with the same affection a loving mother caring for her sole sick son, according to the Spirit's teaching" (Cons. 44). Camillus teaches his followers to love as a mother does. The way such love manifests is a gift and plan of the Holy Spirit that works through the different talents given to each individual.

The Constitution of the Order of the Ministers of the Sick reveals great ministerial openness. To the followers of Camillus many paths are offered to care for the suffering. The diversified ministries are inserted into society, co-operate with it and aim to transform it, turning it into a more human and healthier one.

The charism unites all the members of the Order; it leaves space for varied and ever new initiatives. The criteria is the faithfulness to the original inspiration and to the particular calls the Spirit may move.

Therefore, in the definition of the typical ministry of the Religious brother or priest, leaving aside the ministerial requirements deriving from Ordination, there shouldn't be any standard but rather faithfulness to individual talents, to real needs and to communitarian planning. Ministry should be implemented within a sound dialectic between individual expectations and realistic possibilities that can be actualized.

4. ROLE OF BROTHERHOOD

At this point a question arises on what could be opportunities for brothers' activity. For a long time, he has been confined to the physical care of the sick as a nurse, with limited academic curriculum that prohibited further studies (i.e. medical science, human sciences, social sciences etc.).

The activity and the role of brotherhood (and of the priest...) has to be seen within the context of the institutional charism and of individual talents. Besides them, we add a sound analysis of reality and the expectations of the local and universal Church. Fr. Monks wrote in an article: "...It would be wiser to give more emphasis on the ministry (service) and community: we all have a ministry to be fulfilled in the context of God's People and in building of God's Kingdom as a community.... The community, aware of talents, abilities and education of each individual, of specific needs of the sick, and of the ministry to be run, entrusts individuals to perform ministries he has been made for".

The charism and the anthropology of suffering included in the Constitution are the models for the choice of a role/activity to be performed in the Order and in a specific community.

The lay vocation of brotherhood frees him from ministerial/sacramental duties specifically requested by the Sacrament of Ordination.

The lay vocation allows the brother to choose among many "professions" aimed to respond to patient's needs, not always and only health-related.

The lay vocation puts the brother in closer contact with the world of labor, demanding of him a deeper professional and pastoral formation.

The lay vocation makes the brother a vibrant witness not only for the beneficiaries of the service but even for co-workers.

The lay vocation puts the brother in a situation of equality with other workers. He becomes member of the team that offers services and learns to work in a style of co-operation and listening.

Finally, the lay vocation makes the brother more accessible for those looking for meaning in suffering. They share doubts and anxieties with him. They turn him into a sacramental instrument of salvation which opens him to the reconciling experience of the Sacraments.

The religious brother plays a great role in religious life.

Brothers co-operate to man's sanctification by proclaiming and building the Kingdom. They offer signs of hope by nurturing reconciliation and acceptance of life's struggles. He builds up solidarity by sharing the same life as his neighbors.

Therefore, the ministerial role of brother cannot be defined by a standardised criteria. If so, it would be a limitation of both the charism of the Order and the brother's talents.

Brotherhood opens a broad variety of choices, having the goal to provide a complete service to the varied needs of human beings and in the spirit of co-operation with all men of good will.

It is understood that the lack of a clear identification for the brotherhood may raise uneasiness, doubts in vocation promotion and planning processes: "The Camillian religious brother is a physician, a nurse...".

Nevertheless, I think that, in searching for a role for Camillian brotherhood, it should not be confined within certain professional categories; rather, leaving all the possibilities given by science and pedagogy to the candidates. One should be trained in human attitudes that make him closer to people. In this way, one is made able to live the charism as a lay presence in the society.

"A Brother is called to walk side by side with people in time of powerlessness and finiteness. To share the hope in a better life, when technology fails and disappointment is a daily experience.... this is the sacrament that the brother is called to celebrate in the wards every day. It involves a human rapport built on concern, attentiveness and compassion....because of this, it is important that, in the time of initial formation, at any level, one gives room for the growth of the pastoral dimension, of personal human development, and of listening attitudes" (Monks in Camillians, 1994, p. 329).

5. BROTHERHOOD AND MISSION

5.1. The Indian scenario

The number of Christians in India is not more than 2.1% of the total population. It is a small minority that has little influence, and it is frequently

persecuted and discriminated against (see Bro. Luca Perletti, *Missione Camilliana*, January 2001).

The Church in India seems to suffer the same conflicts of the society; and she is influenced by biases of the culture and society she lives in. Finally, it seems that she has not found her way, "the Indian way", to transmit the message of salvation. The attempts to mediate the faith in an indigenous way are but few, eventually related to worship and liturgy. The Church is seen as a foreign agency that provides services, removed from peoples' experience and life. The church is considered rich and powerful, symbol of the West, often hated and sometimes desired.

Christianity has grown alongside the largest religions, first Hinduism and Buddhism and, later on, Muslim. These religions have a great hold in India so as to play a role to define the social identity. In fact, in a world divided within states, casts, languages, religion defines belonging. This is true for Hinduism, the faith of those who happen to be born in India: one is Hindu by birth (on Indian soil), not because of conversion or proselytising. The close contact with large religions on one hand deterred diffusion on the other has included various aspects, both positive and negative. Among the latter, I would hint the hierarchical setting of the Church and the acceptance of the status quo.

In spite of being an apostolic foundation (St. Thomas is said to have landed on the shores of Kerala and to have brought the faith), in the course of the time the Christian faith has remained confined to certain areas and anchored to worship and clan-related issues. There wasn't a real missionary effort, until the 16th century when the great missionaries (Francis Xavier among others) spread the Gospel more intensively.

The religious life has vast diffusion in India. Up to a certain extent, it was already available in Hinduism. Holy men called *sanyasi* opted for the eremitic life made of renunciation and contemplation: they wore an orange piece of cloth called *dhoti* to show the kind of life they were leading. In Hinduism there is a kind of community life, too. It is the common life of *Brahmins* in an *ashram* adjacent to the temple. In it, the *Brahmins perform* functions related to the worship and to liturgy, through prayer life, studies and the animation of the prayer of the devotees who go to the temple.

In the Church, religious life is more expansive than the secular clergy due to the small size of Christian communities, ordained in Parishes. The religious life has been imported by missionaries and has taken on more life in the last 20 – 30 years contrary to the vocational crisis in the West.

In the largest Orders there has been an Indianisation of the Order, by setting independent local hierarchical and administrative structures. They maintain a contact with the founding Order because of the same charismatic inspiration, and being independent on all the other aspects.

The hierarchical organisation of the Church and the religious life as well has a strong impact on brotherhood and laity in general. Brotherhood has been imported from the Western model of religious life, without consideration of the Indian context. Brotherhood, quickly, has become a low profile figure, being forced to the work of maintenance of the house.

The religious brother, not having the specific ministry deriving from Ordination, did not have any pastoral role in the Orders, normally devoted to worship and teaching. Within the hierarchically ordered religious life (a sample

of the social cast system) brotherhood has become a second hand vocation, a servant to the needs of the religious priests.

In the course of time, it has caused a double standard: the disappearance of brotherhood within the Orders or the setting of independent branches for the brothers of those oriented to brotherhood. In India mixed Orders, do not have any brothers (Jesuits, Salesians ... Whose few survivor brothers are elderly) or had to accept the separation of the Order between a branch of religious priests and another of religious brothers, administratively and economically independent.

5.2. Camillians in India

The presence of Camillians in India is two decades old. Laws on immigration that did not allow a permanent stay have always hampered the continuity of religious. In spite of this, in the course of time and especially in the last decade, it was possible to develop a Camillian presence. As of now, the Indian Delegation has 23 indigenous religious finally professed, one of them is a brother. The seminaries are blossoming and the perspectives are bright. The Indian Delegation has 4 communities and three outposts.

While talking about brotherhood in India, I would like to remember a sentence said by a novice during a class on "Camillian brotherhood": "...if I have to become a brother, I would rather commit suicide...".

The sentence clearly denotes the cultural and social difficulties that oppose brotherhood within Religious Life. The young novice expressed the difficulties of family and of society to accept a figure considered halfway between the priest and the married lay man. In fact, by using the noun brother, one calls the candidate to religious life or to priesthood studies. Every family expects the training to be completed by ordination of the candidate: Ordination is the fulfilment of training and a status symbol.

I am firmly convinced that things have changed in the course of these years. We the Camillians, aware of the surrounding environment, always agreed that we would not give up the brotherhood or create a parallel Order. To us, religious life has a meaning with the presence of both souls, the lay and the priestly one.

In spite of many hassles, even in terminology (our priests were used to telling the young seminarians that the goal of formation was to become priests), the Indian delegation begins reaping the first fruits in the field of brotherhood promotion. During this month, the first indigenous brother will make the final profession and others have expressed the same desire. If everything goes well, in few years time we should have a consistent number of indigenous religious brothers. Looking back at the sentence above, I cannot refrain from being pleased and thanking God for His goodness to us.

Developing an indigenous brotherhood has been possible because of:

- Launching a ministerial activity;
- Diversifying the same and offering alternative studies related to the charism;
- Setting a common formation plan;
- Living in common with stronger stress on religious life rather than just priesthood.

Nevertheless, I fear the following problems could hinder brotherhood:

- Religious life becoming more clerical (priesthood as a status symbol);
- Society and culture;
- Lack of identity of Camillian religious priest searching for his own ministry (very often a lay ministry);
- Degree of the involvement of the first indigenous brothers in community life.

I am convinced that we the Camillians hold a great opportunity to show the depth of religious life lived in the perspective of "Christ's discipleship", free from power struggles and conflicts. If the Indian Delegation will persevere in this effort, it will become an example within the local Church.

5.3. Brotherhood and mission

As a response to the observation of the young novice, I replied: "*Brotherhood is a challenge to the Church in India*".

I am convinced that brotherhood can revive the original spirit of religious life, that is the Christ's discipleship, renunciation of power, and daily service. There are two extremes that could be considered. Brotherhood recognition does not depend on promotion of academic achievement; there are Orders of brothers where members are valued by the degrees they hold; the potential that fraternity could give way to competition is high. Also, Brotherhood recognition does not depend on imagery of poverty: there are orders that live poverty as a life-style without promoting fraternity or fostering apostolic zeal. The real revolution of brotherhood is found in the original life-style of religious life, of which brotherhood is a radical and bright example.

It comes through:

- Greater democracy
- Change in terminology
- Increased role of laity in the Church as well as lay style of life of the Church
- Influence (the purest possible) of the mystic experience of Hinduism
- Setting specific ministry (for both priests and brothers) through meaningful models
- Similar formation plans, inclusive of diverse paths for brothers
- Proper discernment

I wish to finish quoting from an Indian Jesuit Brother who has found his way within an Order where brotherhood is fading.

"How can we make people believe that brotherhood is in fact Jesus' very own way of life – a fine way to the Kingdom? We know that there can be no true Fraternity if there is no real 'love-ability'. So to be a brother is to be loveable, very loveable like Jesus who was also unespoused and unordained.

Life lived this way deletes the administrator/ teacher/ worker –image that most Brothers project and serves the foretaste of heaven. And the 'good that comes out of' brothers.... Is an ongoing experience of Love, liberating people and building up community-in-diversity, bringing peace through justice and spreading joy in spite of pain, reviving Faith and instilling hope for a multi-religious fraternal society...

and building up community-in-diversity, bringing peace through justice and spreading joy in spite of pain, reviving Faith and instilling hope for a multi-religious fraternal society...

What then is our basis for a new understanding of vocations in the Church? From the standpoint of Brother Jesus, it is Love, experiential Love: Love that learns Law, pursuing one just cause after another, even to the point of martyrdom; Love that listens to the Spirit speaking through other religions and castes – through the media, the 'Signs of the Times' and people themselves; Love that is liberated through non-formal education to the illiterates; Love that is knowledgeable through facts and figures (not in quotes and clichés). Yes, it is Love that keeps in touch with friends and community, while dialectically and spontaneously taking to solitude, as did the young Prophet from Nazareth".